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Academy H SOME
A C C O U N T

OF THE
P R O C E E D I N G S

A T

The COLLEGE of the Right Hon. the
Countess of HUNTINGDON, in *Wales*.

RELATIVE TO

Those STUDENTS called to go to her
Ladyship's COLLEGE in GEORGIA.

ALSO,

An ACCOUNT of their being set apart to the Work
of the Holy Ministry in AMERICA, at *Tottenham-
Court Chapel in London*, on *Tuesday* the 20th of
October, 1772, by the Rev. Mr. SHIRLEY and
the Rev. Mr. PIERCY.

AND OF

The Rev. Mr. PIERCY'S FAREWEL SERMON, and
PASTORAL CHARGE to them, as President of
Georgia College, on *Tower-hill*, *Friday* before their
Embarkation.

LIKEWISE

Some ACCOUNT of the Rev. Mr. PIERCY'S FAREWEL
SERMON to the Congregation in *Tottenham-Court
Chapel*, on *Sunday* the 15th of *November*, 1772.

IN THREE LETTERS.

By ONE WHO WAS PRESENT.

*The Harvest truly is plenteous, but the Labourers are few.
Pray ye therefore the Lord of the Harvest, that he will send
forth Labourers into his Harvest. Matth. ix. 37, 38.*

L O N D O N :

Printed in the Year MDCCLXXII.

A C O D N T

P R O D I N G S

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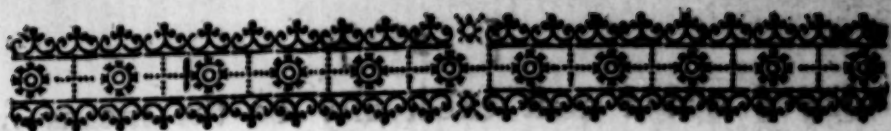
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A C O D N T

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LETTER I.

College in Wales, Oct. 7. 1772.

COULD I hope in any measure, my dear friend, to do justice to the account you desire me to give you, of what past at the late meeting at Lady *Huntingdon's College in Wales*, I should with much pleasure comply with your request; but notwithstanding my wish is, at all times to gratify you, the consciousness of my own inability, makes me undertake this with reluctance, as mere narratives of fact (related even in the best manner) are so inadequate to convey any feeling of the life and power of God, which at the time attends them, that I am sure my poor attempts must fall very short indeed. I shall, however, obey you, and pray the blessed Master of the feast, who there so graciously and bountifully fed us with childrens bread, to give you a few crumbs from the broken fragments I shall endeavour to gather together for your information.

The affairs respecting the College in *Georgia*, being fully settled, Lady *Huntingdon's* intention was to carry into execution, that which she be-
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lieved would most effectually be the means of promoting the knowledge of Christ, in the various provinces of *America*. Her Ladyship proposed a meeting at the College in *Wales*, that the calls of such students as offered themselves to the work of the Lord abroad, might be examined; and also, for more effectually planning out the work in *England*, *North* and *South Wales*, and *Ireland*; and settling the College, by receiving or rejecting such new students as should be offered. Besides the ministers particularly intended to be present on that occasion, all the students, variously engaged in different parts of the work, were appointed to be there on *Wednesday, October* the 7th; the *Friday* following being designed as a day of solemn dedication of those called to go to *America*.

On *Friday, October* the 2d, Lady *Huntingdon* set out from *Bristol*, accompanied by the Rev. Mr. *Shirley*, the Rev. Mr. *Piercy*, Mr. *Lloyd*, and Mr. *Wilson*, &c. from *Bath*. We had a fine passage, and arrived at *Abergavenny* in the evening, where we met six of the students; some from the College, to attend Lady *Huntingdon* there, and others on their way from various places, to be present at the meeting on the 9th. Next morning we set out for the College, and were met on the road by several other students. It rained hard, and the waters were much out, which was the only unpleasant part of our journey, either there, or on our return; but even this had its blessing, as we experienced the Lord's faithfulness to his Promise, "that in passing through them, they should not over-

overflow us." We arrived safe at the College, at four o'clock, on *Saturday* afternoon. The students received Lady *Huntingdon* and the ministers at the gate, with a hymn; "Welcome, welcome, blessed servants, &c." We afterwards dined: the students attended during dinner, and sung, "Ye servants of God, your Master proclaim, &c." At seven in the evening, Mr. *Coffon*, one of the students, preached from *Isaiah*, chap. lxi. part of the 1st verse; "To proclaim liberty to the captives, and the opening of the prison to them that are bound?" The heads of his discourse were, 1st. To whom, and to what, man is in bondage, viz. sin, satan, death spiritual and temporal and eternal, the wrath of God; and likewise in bondage under the law. 2dly, How brought into this bondage, viz. by the fall, by the power of the devil, being taken captive at his will, and by the allurements of sin and the world. 3dly, The nature of this state; and lastly, That the Lord Jesus Christ proclaims liberty to the captives. After supper the students came in, and sung a hymn or two, (which they always did after dinner and supper) and after prayers, the company departed.

On *Sunday* morning, at eight o'clock, the sacrament was administered in the Chapel, by the Rev. Mr. *Shirley*, and the Rev. Mr. *Piercy*; Mr. *Shirley* prayed, and gave two short, but exceedingly sweet exhortations, and Mr. *Piercy* concluded with prayer. At eleven o'clock, service begun; Mr. *Piercy* read prayers, and Mr. *Shirley*

preached from *Isaiah*, chap. xxxiii. verse 20, 21, 22. "Look upon Zion the city of our solemnities; thine eyes shall see *Jerusalem* a quiet habitation, a tabernacle, that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; but there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby: for the Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us." It was remarkable, that in the morning Lady *Huntingdon* opened the Bible at those words, and was so struck with the sweetness and blessing that was upon them, that her Ladyship read them to more than one person, who happened to come into the room. This circumstance, Mr. *Shirley* was entirely ignorant of, but was so particularly led to that portion of scripture, as to chuse it for the subject of his discourse, not long before he went into the Chapel, in preference to another he had intended to preach from; and from the life and blessing there was upon it and him, it seemed as if it had been chosen by the Lord for him. At four in the afternoon, Mr. *Piercy* preached from *Isaiah*, chap. iv. ver. 5, 6. "And the Lord will create upon every dwelling-place of mount *Zion*, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and

and for a place of refuge, and for a covert from storm and from rain." At seven in the evening, another of the students preached: he was honoured by the Lord, in opening that great work now in the West of *England*; and was likewise the first of Lady *Huntingdon's* students who preached in *Dublin*. His text was, *Romans*, chap. viii. ver. 1. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." He shewed in what sense a person might be said to be in Christ Jesus, 1st. By external profession; and 2dly, In reality and truth, by union, and being ingrafted into Christ the true vine, by living faith: 3dly, What are the particular marks of those who are in Christ, viz. they walk not after the flesh, but after the Spirit; they delight in God and his ways, being created anew in Christ Jesus; old things are passed away, and all things become new; they bring forth the fruits of the Spirit, love, joy, peace, &c. and are made willing to take up their cross, and follow the Lord Jesus Christ whithersoever he goeth: 4thly, The peculiar privileges of such, to them there is no condemnation, neither shall there be any at death, or in the day of judgment; death being to them a messenger of peace, and the Lord himself their friend and guide through that dark valley, and their Redeemer their judge. He then spoke of the cause of this blessedness, and why there was no condemnation to such; namely, because they

were living members of Christ their living head, who lived and died for them : and then concluded with a very close application and exhortation to those who were thus delivered ; and then, to those who still remained under condemnation. After this, Lady *Huntingdon* went into the study, and laid before the students the cause of the present meeting, more particularly than they had yet been informed of it ; together with the nature of the intended establishment of a college in *Georgia* : this she did in a few words, and the simplest manner possible, and unattended with any thing that could in the least bias their minds in favour of going ; on the contrary, she set their difficulties before them, with the fullest assurances at the same time, that she had no wish for any one of them to take a single step in it, farther than their hearts were clearly drawn to it by the Lord ; and that her kindest care and protection would alike at all times be over those who stayed, as well as those who went ; and earnestly intreated them to make it a matter of fervent prayer to the Lord, that he would shew them his mind and will concerning it.

On *Monday* morning, Mr. *Shirley* administered the sacrament at eight o'clock, and gave a very sweet exhortation, chiefly on these words of our Lord, "Remember me." After breakfast, Lady *Huntingdon*, with Mr. *Shirley* and Mr. *Piercy*, went to the study, where the students were all met. Mr. *Shirley* opened the meeting with prayer,
and

and after a very close faithful exhortation and application to their hearts by Mr. *Piercy*, their various calls for *America* were examined into, and earnest prayer to the Lord to make the matter clear to them. At eleven o'clock, another of the students preached in the Chapel, from *Phil.* chap. iii. ver. 8. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dross, that I may win Christ." At seven in the evening, Mr. *John Jones* (a student) preached from *Psalms* lxxiii. ver. 28. "It is good for me to draw near to God." He shewed, first, what it was to draw near to God, and that it must be by faith, and likewise, from the Spirit of God convincing a soul of its own inability, and total incapacity to save or help itself: 2dly, The advantages of drawing near to God; they shall renew their strength, they shall not be ashamed, nor confounded, world without end; the Lord will hear and answer them, give his Holy Spirit, and out of his fulness they shall receive grace for grace: He, 3dly, pressed very strongly the necessity of drawing near to God, as from their own wants and ignorance, there was an utter impossibility of their ever being, by any other means, devoted to him, and that without it, they must likewise inevitably perish for ever. His sermon was very lively; and as soon as he had finished, Mr. *Newbone* (another student) preached from *1 Peter*, chap. iv, ver. 3, 4. "Blessed be the

God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection from the dead, to an inheritance incorruptible and undefiled, and which fadeth not away, reserved in heaven for you." The general heads on which he spoke, were these; 1st. The blessedness of those who were thus begotten into a lively hope, which hope sprung from a living faith, being born again, and adopted into the family of God; 2dly, The moving cause of this blessedness, the abundant mercy of God, by the resurrection of Jesus Christ, (on which he spoke most sweetly;) and, lastly, The end, viz. that we might receive an inheritance. And after speaking on the first part of the text, "blessed be the Lord," concluded with an application. The whole discourse was indeed very excellent, and much to be approved.

Tuesday morning, the sacrament was administered at the usual hour: Mr. *Piercy* spoke chiefly on devotedness of heart to God, and Mr. *Shirley* prayed. There was afterwards a meeting on business in the study, which begun and ended with prayer and singing; and at four in the afternoon, Mr. *Shirley* preached from *Acts*, chap. xxvi. ver. 16. "I have appeared unto thee for this purpose, to make thee a minister and a witness, both of this thing which thou hast seen, and of those things in the which I will appear unto thee." He spake particularly on the two offices to which Saint *Paul* was called,

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a *minister* and a *witness*, and very closely on the absolute necessity there was for a witness, most fully and effectually to *know* the matter he witnessed; and concluded with a suitable application, first, to those present, who were called to the ministry, and then to the congregation in general, as private christians. In the evening, Mr. *Thomas Jones* (a student) preached from *Isaiah*, chap. xlv. ver. 17. "But *Israel* shall be saved with an everlasting salvation; and ye shall not be ashamed nor confounded, world without end." He spoke principally on who were the *Israel* of God, and that all who with justice could be so called, were made such by the application of the blood of Jesus Christ, and by being made meet to be partakers of the inheritance of the saints in light; and in his application, called on all present to examine themselves, how far they were of this number: and concluded, by shewing the greatness of the salvation through life and at death. The sermon was in itself good, but the unction that was on the young man himself, and what he said, was so superior to any thing that the words he spoke could make it, that it was remarked, and I believe strongly felt by all, and conveyed to me very strongly the meaning of these words, "great grace was upon them." Though I mention this particularly of him, as it very much struck me, I may with great truth put it (as it stands in scripture) "Great grace was upon them *all*;" for indeed it was so, as there

was not any of those young men, who preached during our stay there, who did not appear to have the Lord very present with them, and to stand as so many living witnesses for the power of that God, "who chuseth the weak things of this world, to confound the things which are mighty, and the things which are despised, (I pray God, neither you nor I may be ever of that number who despise such) and things which are not, to bring to nought things that are, that no flesh should glory in his presence." In the evening, the Reverend Mr. *Glasco*t, the Reverend Mr. *Cross*, the Reverend Mr. *Eccles*, and several others, arrived at the College; likewise, the Reverend Mr. *Glasebrook*.

On *Wednesday* morning, the Rev. Mr. *Shirley*, and the Rev. Mr. *Glasco*t, administered the sacrament: Mr. *Glasco*t gave a very sweet exhortation, and Mr. *Shirley* prayed. At four in the afternoon, the Rev. Mr. *Piercy* preached a very excellent and masterly sermon, from *Ephesians*, chap. iii. ver. 8. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the *Gentiles* the unsearchable riches of Christ." In the evening, Mr. *Roberts* (a student) preached from *Galatians* chap. iv. ver. 5. "To redeem them that were under the law, that we might receive the adoption of sons." He spoke well, and very fully, on the state of man by nature, and as under the law, and under the curse; on the end of Christ's coming, to redeem them from this dreadful state,
and

and then on the glory of the adoption. As soon as sermon was over, three new students, who offered themselves, were examined in the study.

On *Thursday*, Mr. *Shirley* and Mr. *Piercy* administered the sacrament; and at eleven o'clock, the Rev. Mr. *Glasebrook* (a student, educated in the College, and now in orders) preached from those words, "This man receiveth sinners," *Luke* xv. ver. 2. This sermon I did not hear. In the forenoon, there was a meeting in the study, which, as usual, begun and ended with prayer and singing. The calls of such students, as had arrived later at the College than others, on account of the distances of the places they had been labouring in, were fully examined in regard to *America*; and the names of all those who were satisfied from the leadings and calls of the Lord on their hearts, that it was his appointed place for them, were set down, viz. Mr. *John Cossion*, Mr. *William White*, Mr. *Joseph Cooke*, Mr. *Daniel Roberts*, Mr. *Thomas Jones*, Mr. *Thomas Hill*, and Mr. *Lewis Richards*. After this, the ministers entered into a particular examination of their principles and doctrines, and had the satisfaction of finding them as much united in heart and mind with each other, as they were like to be in their labours. They then proceeded to the examination of some young men, who offered themselves as students; after which the meeting ended. At

seven in the evening, Mr. *Thomas Hill* (a student) preached from *Ezek. chap. xxxiv. ver. 16.* "I will seek that which was lost, I will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong, I will feed them with judgment." I wish I could recollect the heads of this sermon; but, besides their having escaped my memory, (though I was much pleased at the time) I have swelled this account so much beyond the bounds of a letter, that I must hasten to give you an account of what I may call the great day of our feast, which, though a day never to be forgotten, yet I am the less able to give you a satisfactory account of, than any other day, during the whole time, as the blessing that was over the whole is better felt than described.

In the morning we met at the usual hour for the sacrament, which was administered by the Rev. Mr. *Shirley* and the Rev. Mr. *Piercy*; the students to be devoted to God for the work in *America*, stood in the front of the table; and after the communion-service was read, and the elements consecrated, Mr. *Piercy* addressed himself in a most striking and useful exhortation to the students, and with much faithfulness, most closely applied to their hearts and consciences, not only the necessity of their being given up to God, as private christians, and for their own souls sake, but how much more was connected with,

with, and included in, that most solemn dedication of themselves, as called of God, and sent forth by him as his ambassadors to a lost world. He laid before them, in the strongest manner possible, the trials, temptations, dangers, and hardships of various kinds, they must expect to meet with, if they were found faithful followers of the Lord whithersoever he went; and earnestly exhorted them before they devoted themselves at his table, and there sealed themselves his servants for those particular purposes, that they would well examine their hearts, as in the presence of God; and that if there were any conscious reserves there, any drawing back from the Lord, or the calls they had professed, or that any among them was fearful or faint-hearted, begged they would withdraw. At the same time exhorted such to take courage, whose doubts might only arise from a sense of their own weakness, by setting forth the power of the Lord, as able to carry them through all, and enable them to finish their course with joy. He then prayed, and after administering the sacrament to the clergy who were present, gave it to the seven students. The awful solemnity that appeared upon their countenances, and that might easily be seen to be upon their hearts, and indeed over the whole congregation, I am not able to express; but I believe there was none present who did not feel it, and very few, if any, who did not shed tears on the occasion. The other students, *Lady Huntingdon*, and the rest of the congregation, then

then received; after which, Mr. *Shirley* turned to the *American* students, expressed the comfort and joy it gave him, to see the readiness with which they offered themselves to the service of the Lord, and the willing sacrifice they made of all that was most near and dear to them, for his sake; and in the most tender and affectionate manner, not only exhorted, but encouraged them to go on from the views, both of the power and the love of their blessed Lord and Master; which he spoke of with such feeling, as to draw tears of love from their eyes. Mr. *Glasfot*, likewise, spoke most sweetly to them, with much life and simplicity of spirit, and mentioned a circumstance which I cannot help taking notice of, as I think it was a pretty thought. It was of one of the *American* provinces, the device of whose great seal is a poor *Indian* boy, with a label in his hand, with these words, "Come over and help us." After singing, &c. Mr. *Piercy* concluded the whole with prayer. At eleven o'clock, service began in the Chapel, and Mr. *Shirley* preached from *Judges*, ch. v. ver. 1, 2. "Then sang *Deborah* and *Barak* the son of *Abinoam*, on that day, saying, Praise ye the Lord for the avenging of *Israel*, when the people willingly offered themselves." Mr. *John Harris* afterwards preached in *Welsh*, which, by the help of his son as an interpreter, we understood: his text was *Rom.* chap. ix. ver. 15. "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba,

Abba, Father." From this time until dinner, (and indeed, I believe even then) the Chapel was never empty, as the students, who were so soon to leave their friends, and many of them their spiritual children in that part of the world, perhaps never to meet again on earth, continued praying, singing, and exhorting by turns; and the poor dear *Welsh* people, all on their knees and in tears, and some of them crying, and praying for the students aloud. I went into the Chapel, and though I could not understand what they said, I was so overcome by their seeming distress, that I could not stay. At three o'clock, Mr. *Piercy* preached from 2 *Tim.* chap. iv. ver. 5. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." And at six, Mr. *Glascot* preached from *Jude*, ver. 21. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life." This very blessed day concluded with a Love-Feast. After singing and prayer, Mr. *Shirley* and Mr. *Piercy* exhorted, and spoke suitably to the occasion. Mr. *John Harris*, likewise, spoke both in *English* and *Welsh*, and with that power and life he is so particularly blessed with. The whole concluded very happily with prayer and singing.

On Saturday morning, Mr. *Glascot* and Mr. *Glasebrook* administered the sacrament; and after part of the forenoon being spent in the study, in settling the various works in *England*, *Ireland* and *Wales*, Mr. *John Harris* (a student, who has
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been greatly blessed at *Hull* in *Yorkshire*) preached a very excellent sermon indeed, from *Matth.* chap. xxii. ver. 11. "Friend, how camest thou in hither, not having on a wedding garment?" At six in the evening, Mr. *Richards* (a student) preached from *1 Pet.* chap. iv. ver. 17, 18. "For the time is come, that judgment must begin at the house of God; and if the righteous scarcely be saved, where shall the ungodly and sinner appear?" He spoke both in *Welsh* and *English*; and the great sweetness and simplicity of his spirit, much more than made up for any deficiencies which the most critical hearer might find, from his being little accustomed to preach in *English*. Mr. *Cooke* (another student) afterwards went to prayer, as it was too late to preach.

Sunday morning, Mr. *Shirley* and Mr. *Piercy* administered the sacrament; and at ten o'clock, Mr. *Shirley* preached from *John*, chap. xviii. ver. 36. "My kingdom is not of this world." And immediately after him, the Rev. Mr. *Williams* preached in *Welsh*, and a little *English*, from *Isaiah*, chap. xxviii. ver. 16. "He that believeth shall not make haste." The rest of the forenoon was spent much as it was on *Friday*, among the poor people, viz. in prayers and tears for the students, who exhorted them with much life and faithfulness. I never so much wished to understand *Welsh* as then, particularly in a prayer of Mr. *Richards* (the student) which seemed to spring from such earnestness of spirit, and so exceedingly to bow down and overcome all those
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who understood him, that though many who could not get in, stood without the door, I hoped to find an interpreter among them, but failed in my attempt, on account of the great eagerness each had to attend for his own profit. At three in the afternoon, Mr. *Piercy* preached from *Exod.* chap. xiv. ver. 15. "Speak unto the children of *Israel*, that they go forward." At five, Mr. *John Harris* preached in *Welsh*; and between six and seven, Mr. *Glasfot* preached from *Gal.* chap. iv. ver. 6. "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, *Abba*, Father."

On *Monday*, the 12th, the students dedicated for *America*, set out from the College in *Wales*, for *London*, and were received by Mr. *Keen* at the *Tabernacle-House*, and with great and unspeakable love by all Mr. *Whitefield's* friends; a shower of grace seemed to descend upon them and the congregations, and continued during all the various ministrations on this occasion.

On *Sunday*, *October* the 18th, Mr. *Shirley* preached at *Tottenham-Court*, from *Acts* xxvi. 17, 18. "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." At three o'clock Mr. *Piercy* preached at the same place, from *Matth.* xiii. 31, 32. "The kingdom of heaven is like unto a grain of mustard-seed, which a man took and sowed in his field, which
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indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree ; so that the birds of the air come and lodge in the branches thereof." At half an hour after five Mr. *Piercy* preached at the Tabernacle, from *Acts* xx. 24. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

I will now attempt giving you some account of the blessed opportunities I have enjoyed this week, on the dedication of the young students who are going to *America*.

On *Tuesday* morning, one of them (Mr. *Hill*) preached at *Tottenham* Chapel, from the last verse of the xxviiith of *Isaiah* : "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of *Assyria*." And most sweetly he shewed, that the trumpet of the gospel was now sounding in all lands ; that though the Lord made use of different trumpets ; some who for their eloquence might be called silver trumpets, and others for their weakness might be only rams-horns ; yet the power of God was equally manifested in the pulling down the strong-holds of sin, and turning them from darkness unto light. Happy should I be to remember the sweet words he spoke to them, who felt themselves ready to perish ; declaring the free invitation they had to come to Jesus, and.

and his power and willingness to draw them to him. On *Tuesday* evening was the time appointed for the solemn dedication of these seven young men to the work of the ministry, when there was a general sacrament: a more solemn and affecting sight I never saw. The young men were dressed in their college gowns, and sat in the front of the green-seat, Lady *Huntingdon* at their head; Mr. *Piercy*, Mr. *Shirley*, Mr. *Owen*, and Mr. *Green*, were the ministers. Mr. *Piercy* began by telling the congregation the occasion of their meeting; and after, in a most striking manner, represented to the young men, the greatness of the work they were called to, the innumerable difficulties they must expect to encounter; that they must go with their lives in their hands, ready to sacrifice them whenever their Lord should call them to it; that they were now about to devote themselves to the Lord, to spread his name in foreign climes, to be instruments in his hands of calling in his elect; that for this glorious hope, they must give up all, every relation both of nature and grace, and follow the Lamb whithersoever his footsteps lead them: that when once they had undertaken this arduous work, in the presence of God, angels, and men, and the whole congregation, not to turn back like *Lot's* wife, lest they perished with a worse destruction from the presence of the Lord. In short, he gave us such an idea of what it was to be devoted in body, soul, and spirit, as was enough to make one tremble. On the other hand, he spoke most sweetly to them, of what the
 Lord

Lord had provided for their support and encouragement, not only in respect to the glory that should be theirs, but even in their present work. He told them, if they were cast into prison, the Lord would be with them as with *Joseph*; were they cast into the fiery furnace, the Son of God would walk with them there, and restrain the fire, that their very raiment should not be singed, nor even the smell of the fire pass upon them; were they cast into the den of lions, the Lord had the bridle for their jaws, and would restrain them from hurting them. He then addressed himself to the congregation, begging their prayers for himself and the students, declaring to us, that though we were not called, like them, to take up our cross, and bear it beyond sea; yet we had and must equally take it up, if we would be true followers of a crucified Jesus: that we must daily feel a crucifixion to the world, to all its honours, and all its maxims, if we would be Christ's in reality. He then asked us, what we had forsaken for Christ? Had we forsaken our sins, our lusts, our reputation, our ease, our self-indulgence, and every thing, as far as it stood in any competition with Christ? He finished with a most ardent and powerful prayer; and I never beheld any thing more affected than himself was. Mr. *Piercy* then administered the sacrament to the students. Mr. *Shirley*, with the tenderness of his heart, manifesting itself in his tearful eyes, addressed himself to the students, to offer them all the comforts their state allowed of. He told them,

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their state was far preferable to those who had gone before them, as their Predecessor had paved a way, and had prepared a place for them, and the hearts of many people were open to receive them; and spoke ^{very} sweet and comfortable things to them, much the same as before, and prayed. These exhortations and prayers were intermixed with hymns sung by the students. Your heart would have been like melting wax, to have seen these seven devoted young creatures stand with the most determined resolution, to suffer, and spend, and be spent in the cause of God; and at the same time feeling the parting with their native land, their relations, friends, and Patroness, with the most tender concern: I hope I shall not soon forget it. The sacrament was afterwards administered to the congregation, and the ordinance much enlivened the whole time, by many sweet hymns, and Mr. *Piercy* speaking upon them. The solemnity ended about ten o'clock; and a sweeter evening I never spent. Praise the Lord, O my soul, and forget not all his benefits!

On *Wednesday* evening we had a Love-Feast at the Tabernacle: the crowd the preceding evening was only to be exceeded by this. After an hymn, Mr. *Piercy* made an exhortation on love. He told us, the whole of our salvation was the work of love; that the love of the Father had planned it before the world began; that love caused the Son to execute it in time; and the Holy Ghost testified of the love of the Triune-God, in our hearts; that he that dwelleth in
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love, dwelleth in God, and God in him; that it was for this cause we were now assembled together, to eat bread, and drink water, in token of hearts being united together in love to our Head, the Lord Jesus, and to one another; that it was particularly appointed at this season, for those dear young men, who were now putting their lives in their hands, to spread the Redeemer's praise, and to call in his banished ones. He then turned to them, and exhorted them most awfully, to continue in the work they had undertaken; he exhorted them in the most persuasive manner, to continue in love one with another; and warned them against the temptations the devil might put in their way, to break the bond of love if possible; and guarded them against entertaining hard thoughts of one another, envying one another's superior success or gifts; and if even their divine Master should put more abundant honour on some more than others, yet they should be watchful against a contemptuous thought of their brother; assuring them, in so doing they would provoke God to resume his own gifts. He warned them in a most awful manner, to be sincere in what they were about; assuring them, if there was one not sound in heart, himself and that whole congregation would be a swift witness against him in the day of judgment. Think, my dear, what an awful idea, of praying, eating, and drinking with these dear young men in token of love, and then appearing against them. After this, they stood up, and declared how the Lord had

had won them to dedicate themselves to him, by different manifestations of himself unto them. Their experiences were delightful to hear, and sweetly and usefully did they speak to us. I long to give you some account of what they said; but as there were seven that spoke, it would take up too much paper for me to send you at present. Particulars I hope to write you next week.

I am, &c.

LETTER

LETTER II.

London, Oct. 22, 1772.

MY dearest friend, I make no apology for resuming the subject of my last letter. I know you have too strong a sense of the need of salvation yourself, not to be interested in a work carrying on for that joyful sound being carried to the utmost parts of the earth; and too much love for those who have undertaken it, not to wish to know a little of it. I am particularly angry with, and ashamed of myself, that I cannot remember all the experiences of the students, to send you a better account; but if I can meet with any body to converse with, you shall have a better. One of them was brought into the very deepest despair, insomuch that he was once tempted to take up a sword to kill himself; but the Lord in mercy saved him from that desperate act, and he came up to *London*, and frequented many meetings, but found no relief: at last he went to *St. Dunstan's*, and heard *Mr. Romaine* preach on *Deut. iv. 4*. "Ye that did cleave unto the Lord your God, are alive every one of you at this day." He knew he had cleaved unto the Lord his God, but could not find he had eternal life; till soon after, walking along *Great Queen-street*, he had these words
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so impressed on his heart, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee:" that being filled with peace, he has gone on his way rejoicing. There was another, who was awakened at fifteen, and went on for five years sinning against light and love, until at last he concluded himself quite a reprobate; when the Lord in the depth of his misery spoke life into him, but has entirely forgot by what scripture. They all spoke most feelingly of the love of Jesus, and recommended him as the only object worthy our pursuit. Thus happily we spent the evening, until near eleven o'clock. And surely this week, I do think I have (and I hope all have experienced the same) had some little foretaste of the happiness of angels and glorified spirits. If with hearts united in love to one another, and to Jesus their common Saviour, to be continually singing his praises, and enjoying his presence, be heaven, surely something of this has been brought down to our souls in these meetings.

Thursday morning we met again, at seven, in Chapel. Another student, Mr. Roberts, preached. His text was, "My grace is sufficient for thee." He preached exceeding sweet; many striking things he spoke on the Rose of Sharon, in inviting all who felt their need of Jesus, to come to him; that the Saviour was ready to receive all that came to him; that he was called the *Rose of Sharon*, or the rose of the field, because he grew common for all; "whosoever will, may
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pluck this rose," not shut up in the gardens of the great, where none but illustrious people might be benefited by it, but it grew in the lowly valley, where the poorest soul might partake of its fragrantcy. In the evening, Mr. *Shirley* preached, and took his leave of the students, upon *Isaiah*, xxv. ver. 6, 7, 8. "And in this mountain shall the Lord of hosts, &c." He shewed, that this mountain, signified the church of God; that the images made use of, were the things esteemed most excellent on earth, and were emblems of the rich spiritual feast God had provided, *viz.* pardon and peace through the blood of Jesus; and earnestly invited all who felt their need, to come freely and partake of this feast; "whosoever will, let him come and take of the waters of life freely." He spoke of the various kinds of veils that overspread all hearts; the veil of sin, the veil of unbelief, the veil of self-righteousness: when once made sensible of this, we should find it too narrow to wrap ourselves in: the veil of human wisdom, which while we remained in, we must continue fools, and *great fools* too. He then sweetly opened the latter end of his text, that these blessings were throughout eternity: that the believer need not fear being deprived of them by death, for the Lord Jesus had swallowed up death in victory. He concluded his subject, with the certainty of the promises to all believers, from the immutability of God's word, who had spoken it; and then took a most affectionate leave of the students.

On

On *Friday*, Mr. *Piercy* preached on *Tower-Hill*. There was a little scaffold erected for the pulpit, on which scaffold, before the pulpit, sat the students. The text was, "Go ye into all the world, and preach the gospel to every creature, &c." There was an innumerable number of people. The sermon was exceeding awful and fine: he set forth the state we were to be saved from, and the glorious salvation that was to be freely bestowed on them that believe; the misery of those who died without this great salvation, and the real blessedness of being interested in it. The students went from thence to the ship, and took possession of their cabbins, with prayer and hymns, and Mr. *Piercy* with them. I have since heard, that one of the most hardened scoffers, who made a noise for some time, was quite melted down, and followed them weeping quite to the ship. In the evening we went to the *Tabernacle*; there were two sermons preached in *Welsh*: the first was by Mr. *Jones*, from "We preach not ourselves, but Christ Jesus:" and he mixed a little *English* with it, very sweet, and much to the purpose: he spoke also with a great feeling of the love of Jesus. Mr. *Roberts* then preached, but used no *English*; but I was happy in being permitted to be even in one house with these precious souls, and joining in heart with them.

Saturday morning we met at the Chapel; another student preached, Mr. *Coffon*: I felt his sermon most of all; the text was, "My Beloved is mine, and I am his." First, Our beloved was

ours, by the gift of the Father; "God so loved the world, he gave his only begotten Son, &c." Secondly, By the gift of himself, "he gave his life a ransom for many;" Thirdly, By possession, without which, all the rest was nothing worth; that he must be revealed in our hearts by faith; and very strong he was on our personal knowledge of it for ourselves. He brought the parable of the strong man armed, and appealed to us, if it were possible for a stronger than he to come, and he not know it, and take from him all his armour wherein he trusted, and divide the spoil, and we to continue insensible of the great change passed upon him or us: that Christ taking the possession of the heart, could alone give us victory and strength; that he came to save his people from their sins, that he reigns King of kings, and Lord of lords, and more particularly King of saints: that it was impossible to say, "My Beloved is mine," without being a saint; therefore, he was given to be our priest, our king, our sacrifice, our scape-goat, that was to carry our sins into the land of forgetfulness, where they would never, never, never be remembered more: that he was given to be our prophet: that as Christ was given to be ours, by the Father's gift, so were we Christ's by the same gift, "thine they were, and thou gavest them me;" purchased by his precious blood, made the temples of the Holy Ghost, and by a daily surrender of ourselves to him. He was exceeding sweet in his inference, if Christ was ours, all was ours, his blood was ours, whereto
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we might go, as a fountain opened for sin and uncleanness, his righteousness was ours, wherein we stood compleat before the Father, his spirit was ours, every blessing in time and eternity was ours. Gloriously did he speak of the promises, and was much enlarged in prayer.

In the evening there was a sacrament at *Tottenham-Court Chapel*. Mr. *Piercy* spoke most sweetly in his exhortation, much the same in substance with the last, still entreating our prayers for the young men, and exhorting us to surrender ourselves, body, soul, and spirit, to live to our Redeemer's glory, and to be holy sacrifices to him during the administration. He spoke most delightfully, and led us through the scene of our Lord's sufferings, from the garden of *Gethsemane*, where he bore the load of his Father's wrath for our transgression; from thence to the judgment hall, where he was so cruelly and despitefully used; and at last to his most painful and ignominious death. This view of our Lord's sufferings, at the time we were eating that body which was given for us, and drinking that blood which was shed for us, to make us, whose sins were as scarlet, white as snow, was delightful. O! how I wished for you: what would I give to be the means of transmitting to you a taste of the bliss I enjoyed in these meetings this week, and that evening. May the Lord supply them to you, by the power of his own spirit, shedding abroad his love in your heart.

On Sunday morning, Mrs. Carteret and Mrs. Cavendish, carried me to *Woolwich*, and excepting the time for necessary refreshment, the whole day was spent in the service of our God. Before the service, the students sung two hymns, afterwards there was service and sacrament. Mr. Piercy preached on *Canticles*, "Who is she that looketh forth as the morn, fair as the moon, terrible as, &c." He was exceeding sweet in describing the glory of the believing soul, and the conquest she should obtain from her glorious head; took a most affecting leave of the people, who seem a serious lively congregation. He pleaded closely with those who had sat under his ministry, without ever having had their hearts renewed. The whole was very affecting. We went to an Inn at *Woolwich*, where a dinner was provided. The dear students then sung a hymn, and we drove to the Tabernacle, which we found so amazingly filled, that had it been any body but Lady *Huntingdon* and her suite, it would have been impossible to get in. Mr. Piercy preached from these words, "Ask of me, and I will give you the heathen for thine inheritance, &c." He clearly shewed the love and mercy of the Saviour, in asking the heathen for his inheritance; not to destroy them, but to save them; not to cast them into hell, but to be his portion for ever. He then referred to the errand of the students, begging their prayers, and pleaded with the careless, as if he thought it the last time he might ever meet them until the judgment day.

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When sermon was ended, each of the dear students got up into the pulpit, and each of them took leave of us in so simple, so affectionate, and so tender a manner, it would have made your heart bleed to have heard them. Their speeches in general were short, and much the same in substance. They expressed, since they had been in *London*, that they had found much of the love and power of God rest upon their own souls; for which they had been led to think the people had been much in prayer for them; thanked them for their love, as they had received many offers of presents, and notes and letters from them; begged their prayers; and all said, they never expected to see us again; many spoke with the greatest gratitude of the Countess of *Huntingdon*, but without a studied speech, or any thing that might look like flattery. Mr. *Cosson*, who had been longest at the College, spoke first, and recommended her Ladyship to the people's prayers, and said, it almost broke his heart to part with her. One, whose name is *Richards*, a sweet young man, spoke most meltingly throughout the whole; and Mr. *Roberts* ended his with, what now can I do for you, but commit you into the hands of Jesus; if I had a dearer friend, I would commit you to him, but I know of none who will have such a tender concern for you. To-day the dear youths are to set off; the Lord, I hope, will be their constant companion, speak the tempest into a

calm, and bring them unto the haven where they would be. O! may the Lord prepare all hearts to receive them, and the blessed message they have to deliver; may he raise them up fathers and friends instead of those they leave behind; or rather may he himself be father, mother, brother, friend, and their all. After having spent much time with them, and enjoyed the happiness of their society, you must not wonder if my heart is full of them.

Thus, my dear friend, I have attempted to give you a very imperfect account of what is going on here, and ashamed I am it is so very lame, and that it will give you so poor an idea of the happiness we enjoy, to whom the Lord has vouchsafed the liberty to make one at these glorious meetings: I never so much wished for a clear retentive memory as at present. I must not omit telling you, that each time the students have preached, there have been notes put up next meeting, to return thanks for blessings under their ministry.

My dearest friend, last night was, indeed, what my sister calls the *Methodist Jubilee*; and I readily adopt her expression, as it was truly so to me, and I verily believe to all who with their hearts partook of the feast of fat things so amply provided for them. It was the happiest week ever spent. May you and I, my dearest friend, enjoy the presence and love of God to all eternity, as I have done this week, without the alloy this body of sin and death brings with it, and with one heart and one voice, join
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with the thousand times ten thousand, who surround his throne, singing glory, honour, praise, and power be unto the Lamb for ever. Jesus Christ is our Redeemer. *Hallelujah. Amen.*

I am, &c.

L E T T E R III.

London, Nov. 9, 1772.

My dearest Friend,

THOUGH I sent off a letter to you but the night before last, I have taken up my pen to get another ready for you, as soon as I have materials enough to fill a convenient quantity of paper. The pleasure you tell me you have received, by the account of the former opportunities, animates me to attempt sending you the substance of those, which, through God's goodness, I am now enjoying. In dependence upon that blessed promise, under the influence of which I wrote my last letter, I will now recollect Mr. *Piercy's* last-night's sermon at the Tabernacle; but first, I must tell you, he preached at *Tottenham-Court* Chapel in the morning, and by all accounts was most uncommonly delightful. His text was, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." I was not there; and I must own, though I heard a most excellent discourse where I was, I have repented *but once*, I did not prefer *Tottenham-Court* Chapel, as by all accounts Mr. *Piercy's* was most worthy to be heard and related.

lated. On *Sunday* evening he preached from *Matth. xiii. 9.* "Who hath ears to hear, let him hear." He opened his text by saying, he thought it implied, that naturally we had no ear for spiritual things; that we had a carnal, sensual ear, open to the voice of praise, to the sound of every thing that could delight a sensual heart; but that our ears were shut to the voice of God. He then spoke upon the parable: the Lord Jesus called upon all that had ears to hear; that the Lord Jesus was principally meant by the sower, and in subordination to him, the ministers of the gospel; that the seed was the word of God; that God created man in innocency; that man fell from that state into the deepest guilt and misery; that the Lord provided a remedy for fallen man, in giving his Son to fulfil the law for his people, and bear their curse, and in sending the Holy Ghost to apply this salvation to their hearts: this was the seed to be sown. The first sort of hearers, were characterised by the way-side; which our Lord explains to be those, who hear the word and *understand* it not: these received it in at their ears, and may be, it might enter into their heads, but never approached their hearts; they never felt their need of Christ's salvation, or ever experienced its power, or tasted the love of God to their souls: therefore, the wicked One came and took the word out of their head: that the devil made use of the people of the world to this end, who were characterised by the fowls of the air. As he went on explaining the different kind of

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hearers,

hearers, he applied it most faithfully to every one's heart, requesting us solemnly to ask our own hearts, severally, if we were only way-side hearers.

The second sort, were those who received the word into stony-ground, where they had not much earth, &c. which our Lord explains to be him that heareth the word, and anon with joy receiveth it; but that tribulation, &c. He explained this, by giving the character of a contrary set of people, who had their hearts broken, and quoted these two passages out of *Jeremiah* and *Hosea*; "Break up your fallow ground, and sow not among thorns;" and that sweet one in *Hosea*, "Break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you." He said, the stony-ground hearers were those, whose hearts had never been broken; they never had experienced Christ's preciousness; therefore were ready to give him up, whensoever he stood in the way of their worldly ease, pleasure, or profit. He most awfully took notice, that these hearers went so far as to receive the word with joy; that we might go very far in delighting to hear the word of God, especially if preached smoothly, and by a pleasing preacher; we might even highly commend God's ministers and people; yet, if we had not experienced enough of Christ's preciousness, to prefer him above all our sins, our ease, our darling lusts; if we did not glory in the cross, and chearfully suffer tribulation and persecution, we were but stony-ground

ground hearers. He again examined us closely, how much we knew of this matter; urging us, if we had been stony-ground hearers hitherto, we might no longer deceive ourselves in that important point. The third sort are those, who receive the word in thorny-ground; which our Lord explains to be those, who hear, and the cares of this world, &c. choke the word, and it becometh unfruitful. Here he was most particularly fine and heart-searching; these, he said, were such, who heard the word constantly, might be looked upon as the greatest of saints, when at church, and among the people of God; but when you come to examine their lives and conversation at home, were devils incarnate. He very clearly explained the false reasoning of those, who pleaded the providing for their families, as an excuse for the neglect of the one thing needful, when they pleaded that scripture for their purpose, "He that provideth not for his own house, is worse than an infidel." He explained to them the difference, between being so taken up with the cares of the world, as to neglect the concern of their souls, and the providing for their families in a christian spirit: it was not shewing them great love to provide as they would for their horses and dogs, and to be totally unconcerned for their eternal interest. He then earnestly desired us in our several stations to examine ourselves, how far our religion influenced our hearts and lives; to see, that while we were following the ministers about from place to place, may be year after year, we were not
unjust

unjust in our dealings, a lion in our families, frantick among our servants ; if while we delighted to be held in esteem among the eminent servants of God, we did not look down with contempt on the poor and weak children of God ; not counting them worthy to be set with the dogs of our flock : in short, if we could say with St. *Paul*, “ I am crucified with Christ ;” and “ the life I now live, I live by the faith of the Son of God ;” if we had made an unreserved surrender of ourselves to Jesus, to follow the Lamb whithersoever he went, bearing our cross. He warned us against being guilty of keeping the accursed thing in our hearts. He then spoke to those happy few who, as it is said in another part of the Bible, in an *honest* and *good* heart receive the word of God, and bring forth fruit, &c. He said, the scripture account of every heart of man by nature was, that “ they were deceitful above all things and desperately wicked ;” that the expression here meant, that principle of grace God implants in the hearts of his chosen, which he sees and honours ; these were illuminated by the Holy Ghost, and hear the word and understand it ; and receiving it in the love and power of it, bring forth fruit in their different proportion ; but all some, to prove the *word* received in their hearts. He enumerated the different messages he had from God, to those who had ears to hear, according to their different states : to the mourners, the word of encouragement the Lord had spoken to them, to engage them to seek him ; to the
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backsliders, to encourage them to return ; and to the three first sort of hearers, the threatnings God had denounced against them ; as well as to the careless souls, who had never thought about the matter ; and to the people of God, that they were careful to bring forth fruit according to the grace given them, to the glory and praise of their heavenly Father. May you and I, my dearest friend, evidence by our fruits, we have been among the last happy number of hearers. Adieu !

Wednesday. Before I attempt recollecting any of the yesterday's sermon, I must first, if I can, give you some idea of the state of the preacher. You must know, as the time draws near, he has suffered much from the thoughts of parting with so many congregations, among whom he has been so greatly blessed, (and with whom he has enjoyed sweet communion with God) particularly the congregation at *Woolwich*, which was of his own planting. It is visible by the alteration of his countenance, how much he has felt this ; and to add to all, he has great affection for his family, and they for him ; particularly his mother, whose *darling* he is, and to whom he returns an equal share of affection. About an hour before he was to preach, they came up to *London*, to take their last sight of him ; his mother's heart almost broken. Think, my friend, what a cutting trial this was. However, with his heart as full as it could hold, with all these sorrows did this poor, tried soul get up into the pulpit to preach from these words, " Because I have said these
things

things unto you, sorrow hath filled your hearts." He was amazingly supported during the time he was preaching, considering the low state his spirits were in; but his own heart being so broken, spread a softness over his whole discourse, that made it uncommonly affecting. He opened his discourse with *David's* reflection, upon seeing the ungodly in such prosperity, not liable to the afflictions of the people of God, till he threw aside the veil, and taking as it were a peep into the other world, and beholding the glory of God's people, and the misery of the others, it immediately silenced his murmurings, and made him chearfully acquiesce in the divine will. He spoke of the various causes of sorrow the Lord mentioned to his disciples; the persecutions they would suffer from men, and the loss of his personal presence visibly to support them: that the church of God had the same trials to go through in all ages; and that word of God must be fulfilled, which says, "Through much tribulation we must enter into the kingdom of God:" they could know nothing of the divine life, who had never experienced any tribulation in their walk. He brought in most sweetly that text of the Revelations, describing those who walked in white robes, and had palms in their hands; "These are they who come out of *great tribulations*, &c." He mentioned the several ways the Lord Jesus spoke to the soul, which filled the heart with sorrow; when he spoke conviction, shewing them the sin of their nature, their heart and life: in such a

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proportion as conviction fastened upon the soul, in such a degree, sorrow would fill the heart; he exhorted us to examine if we had ever felt any of this sorrow; for if we had not, the Lord had never spoken to us. The Lord also spoke in the voice of the law, when that took hold of the conscience, shewing the soul how grievously he had transgressed it, and what an awful curse it denounced against him, when the devil backed these accusations, telling the poor soul he had out-sinned the mercy and grace of God, then indeed sorrow filled the heart. The soul in such a state was always ready to think the Lord spake in anger, but it was far otherwise; all this is necessary to break down our hearts, and bring us to Jesus, to whom we never should come, until we were driven from every other refuge we could possibly devise; and sweetly did he speak of the gracious revelation the Lord would make of himself to the heart of such a poor sinner, "the Lord, gracious and merciful, pardoning iniquity, transgression and sin." He next spoke of the different paths the Lord might lead the believer into, when he had made him willing to take up his cross and follow him whithersoever he went; may be the Lord might see it necessary, in order to purge our dross, to lead us into the furnace of affliction, nay, may be from one affliction into another, that sorrow filled our hearts. When Jesus spoke to us in these afflicting dispensations; sometimes we are called to follow him in the paths of desertion, when darkness surrounds us, and we hardly know

know which way to take, and the way that lay before us was hedged up with briars and thorns. Under the power of indwelling sin, how often did sorrow fill our hearts, when we found corruptions strong in us, and we were ready to say, "we should one day perish by the hand of our enemies;" but he comforted us with that precious promise, "that we shall be made more than conquerors through him that loved us." He then proceeded to speak of the glorious consolations God had provided for us under all these sorrows; the spiritual presence of Jesus, the Holy Ghost the Comforter, who would be with us to the end; the promises the Bible is full of to these mourners in *Zion*, and the immutability of them. He spoke comfort to those who were under any providential affliction, and enumerated several, particularly, such as parting with our dear friends; he said, with this burthen upon his heart, he had spoken to them on this occasion, as he was about to leave them, to carry the gospel into *America*. He took a most affecting leave of that congregation, returning them many thanks for their prayers, and the love they had shewn him; he begged the continuance of their prayers, setting before them the greatness of the work he was entering into, and his own youth and inexperience; he looked forward to that happy time, when we shall meet in heaven, where we shall have no more sorrowful partings; the view of this, on which he spoke most sweetly, (though I cannot relate what he said) seemed to me to animate his own heart, so
that

that while he was speaking on that subject, he appeared to forget, for a little while, his own grief. He ended with an awful word to those who remained in their natural state, intreating them, that he might not see them on the left-hand among the goats, and appear as a witness against them; that he had given them this solemn warning; but if there were any whose hearts were impressed with what they had heard, he earnestly invited them to come to Jesus, whose arms were extended wide to receive them, and who never cast out any that came to him. He commended us all to God, assuring the congregation, he should bear them upon his heart before God in prayer. You may believe, this discourse of Mr. Piercy's sent his congregation home with almost as broken hearts as himself; there was not a dry eye in the Chapel, and many were affected even to sobbing; my heart bleeds for him, as well as for his mourning friends. The Holy Ghost, the Comforter, will, I hope, be with him to the end of his work, until he shall come to receive the reward of it, and shine as a star in the firmament for ever. Sure, my dearest friend, this is a strong proof of what the power of the love of Christ can work in a heart won over by its sweetness, and I should think must be a comfortable additional testimony that the Lord Jesus reigns there, triumphing over every earthly attachment, and that strongest of all attachments, self. I hope (indeed I do not doubt) the Lord will give him many souls in the land whither he is going, and
when

when shoals of people are flocking after him, saying, "Whither is the beloved gone, that we may see him with thee?" They may comfort him for those he has left behind, and be a glorious evidence, that with singleness of eye and a faithful heart, he has followed the Lamb whithersoever he went, be the path ever so thorny.

Thursday. Yesterday evening we went to the Tabernacle, where Mr. *Piercy* preached his last sermon, and took his leave of the congregation there. He preached from the xxth of the *Acts*, and the 32d verse; "And now, brethren, I commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified." He began his discourse by relating the state which the city of *Ephesus* was in, when the providence of God brought the apostle *Paul* there; which was worshipping *Diana* the goddess of the *Ephesians*, and wholly given up to idolatry. He referred us (I also refer you) to the chapter whence his text was taken, where you will find recorded, the labours the apostle had wrought among them, and the great love he shewed them; as a proof of which, in the text, when he was taking his leave of them, he recommends them to God, as the friend under whose protection he could most cheerfully leave them. Were he to commend them to any creature, all friendship that was human, was fallible, death might snatch them away, their power of usefulness might fail, or their friendship might abate, but God's power and love were
unchangeable.

unchangeable. He commends them to the word
 of his grace, which he said might imply, not
 only the gospel word, but the Lord Jesus Christ,
 who in the word of his grace is revealed as the
 Eternal Word, the wisdom of the Father. He
 mentioned the blessings the apostle wished them
 to enjoy from the care of their heavenly Father;
 and being commended to the word of his grace,
 he left them babes in Christ. He commended
 them to God, to be built up in the faith, to re-
 ceive the inheritance of grace and glory among
 them who are separated by the eternal and elect-
 ing love of God, to be vessels of holiness. As
 he felt the same love for them the apostle had
 done for those among whom he had laboured,
 and was going to take his leave of them, in all
 probability for ever, he would give them the same
 testimony of his love, by commending them to
 God; which he did, by specifying particularly
 every state each soul in that congregation could
 possibly be in, the babes, young men, and fathers
 in Christ; those in a state of temptation, back-
 sliders, under the power of corruption, under the
 workings of unbelief, in a formal pharisaical state,
 in a state of carnal security; in all these situa-
 tions, what could he do for us, but commend us
 to God, who from the word of his grace, he
 proved, was both able and willing to help us.
 To two of these particular states, his words I
 thought so peculiarly precious, that I will try to
 relate them, which must serve to give you some
 idea of the rest, which my bad head and worse
 heart

heart could not retain sufficiently, to give you a particular account of; the one was to backsliders; he said, I will commend you to God; why, because he loves prodigals; when his poor prodigal son had departed from him, and gone and lived among, and fed upon husks with swine, when he saw him afar off, he ran and met him, and fell on his neck and kissed him; and to the word of his grace, because it says, "Return, return unto me, ye backsliding children, I will heal your backslidings." The other was to poor trembling sinners, who earnestly wished to come to Jesus, but through the weakness of their faith could not; these he commended to God, as the lambs of the flock, and to the word of his grace, because he said, "he would carry the lambs in his bosom." There being a corpse brought in, whose soul had departed happy, in commending the unconverted young people to God, he directed their attention to that sight, warning them, how uncertain the time was, when their bodies might be in that situation, may be, ere another sun arose; and earnestly begging them to take the same thought about their soul the departed saint had done, telling them, in order to impress it more upon their minds, she had been herself a hearer but the last Lord's-day fortnight.

Mr. *Piercy* is gone this evening to take his leave of the congregation at *Woolwich*. Should the Lord vouchsafe us a dry day, he takes his leave of all his *London* friends upon *Tower-Hill*. If that is the case, you certainly shall have as good

an account of it as I shall be enabled to send. These frequent leave-takings are very trying to his spirits: the Lord will, I hope, bless the word to his own heart, and cause it to be a support to his mind; though such frequent preachings must exhaust his natural strength. If these fragments of the sermons that the Lord has enabled me to pick up, should afford nourishment to your soul, I shall receive a great additional happiness to what I have enjoyed, in being so plentifully fed by the word of God, from the mouth of his ministers.

Friday evening. The Lord has caused his sun to shine most gloriously upon us this morning at *Tower-Hill*, where was a numerous congregation; and what was yet more worthy of praise, the Sun of Righteousness arose upon us, causing the hearts of sinners to melt at his word, which Mr. *Peirce* spoke from, being the viith of *Luke*, “He said to the woman, Thy sins are forgiven thee.” He began by shewing what sin is; that it is the transgression of the mind and will of God revealed in the ten commandments, which our Lord sums up in the answer he gave to the Lawyer, who asked him, what was the great commandment of the law? “Thou shalt love the Lord thy God with all thy heart, &c.” If we had not kept up to the purity of this law in its full force, being entirely devoted to God in thought, word, and deed, *we were sinners*, and could not be happy till we had received forgiveness of sins. He appealed to our consciences, if we had not over and over proved the enmity of our carnal mind, by a
life

life and conversation directly opposite to this holy law of God : he said, that God could not forgive sins but in a way consistent with his holiness and justice ; therefore the Lord Jesus had satisfied his justice, by standing in our law-place, and bearing the most righteous vengeance of God in our stead ; that he had wrought out a most compleat righteousness, wherein we might stand accepted before the Father. He spoke very finely on the visit our Lord made to the Pharisee, as it is related in that beautiful portion of scripture, from whence his text was taken ; on the offence this *righteous Simon* took, at Jesus's suffering this poor weeping sinner to lay at his feet, expressing her penitence and love ; and on the conviction the Lord spake to him in the parable of the debtor and creditor. He proved from his text, that Jesus did give poor sinners to *know* their sins *are now* forgiven, not that they might be forgiven at the hour of death, or afterwards ; but that as sure as the malefactor *knew* when he received his pardon, he was delivered from condemnation, so surely the Lord would give the sinner to know his sins are forgiven him, and give him to enjoy and live upon the sweet experience of pardoning grace in his heart. He then enlarged upon the *fulness, freeness, and glory* of the salvation bestowed upon all those whose sins are forgiven. He took his leave of the congregation, by earnestly inviting all those who were still under the curse of the law, to come to Jesus, that their sins might be forgiven ; warning them not to put off their repentance till death,

lest they might not have it in their power to call upon God; relating to them two most striking instances of daring sinners whom God had taken off with a stroke in the midst of their blasphemies and curses. He encouraged those who kept back, by reason of the greatness of their sin, to come to Jesus, from the consideration that Jesus came to save the *chief* of sinners; that he came not to call the righteous but *sinners*: he therefore invited them to come, just as they were; for if they meant to stay till they had mended themselves, or got new hearts, they might stay till they eternally perished in remediless sorrow.——This, my dear friend, is the substance of Mr. *Piercy's* last message from God on *Tower-Hill*. If one may judge by tears flowing plentifully, it reached the hearts of many. This must be said, never were sinners more earnestly invited, or the love and compassion of *Him*, who receiveth sinners, more powerfully or evangelically set forth. Had not *heartfelt* experience convinced me, that the stubborn heart of man will bow down to no human arguments, though offered with ever so much power and love, I should be ready to judge it quite impossible for the most hardened sinner to stand out against the crucified Saviour, who has been offered to them to-day as their friend, their brother, their bridegroom, their *All*. O! may the Lord reveal his mighty arm, causing all those who have heard the report to believe it, to the everlasting salvation of their souls.

Sunday. My friend, I am this moment returned from hearing Mr. *Piercy's* last sermon, and receiving his parting blessing; and oh! that my heart may never lose the favour of it all my days. I think I never heard so fine a discourse in my life. His text was, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." He began by calling to mind our state in this life, that we were all candidates for eternity, which must be spent either in the most glorious happiness or in the deepest misery: from this consideration he exhorted us with the Apostle in the 5th verse of the chapter, to examine ourselves whether we were in the faith, in that faith emphatically called "the faith of God's elect, the faith which overcomes the world, which purifies the heart, which worketh by love;" if we were, Christ dwelt in us, and we in him; he dwelt in us by his Spirit, he was the hope of glory in us, he was the strength of our heart and our portion, without which we were reprobates, unsound, and unapproved, rotten in heart before God, and only outside professors. He then took up the words of the Apostle in the 11th verse, "Be perfect;" viz. sincere and upright, without any allowed guilt. "be of good comfort," seek to abound much in the consolations of the Lord; "be of one mind," as much as possible, be of the same principles and doctrine; as far as you have attained, walk in the same path, seek to experience the same blessings. "live in peace." He then spoke to the words

text, of the various meanings grace has in different parts of the Bible ; but that here it certainly meant that fulness of grace, which dwelt in the Lord Jesus from before the world began, and manifested itself in the great work of our salvation ; all the blessings purchased for us by that completely glorious work, pardon, peace, righteousness, sanctification ; all which the Apostle wished for the *Corinthians* in the text, and all which he most earnestly wished for us. He made the sweet remark upon the Apostle's using these three words, *Lord Jesus Christ*, naming him by his office-names : *Jesus*, the saviour, who saved us from wrath, from the curse of the law, from our sins and corruptions, from eternal misery : *Christ*, the anointed, our high-priest, our mediator, our prophet, sacrifice, our glorious intercessor, who ever liveth to plead before his Father's throne, his precious blood and righteousness, the cause of the acceptance of poor guilty sinners : he names him also as the *Lord*, our king, who reigns over and in us, fights and conquers for us, sin, death, and hell. He next spoke of the second blessing he with the Apostle wished for us, "the Love of God." He spoke most excellently of the properties of this blessed love ; that it was eternal, unchangeable, and *absolutely free* ; it was not for any good thing God could see in us for which he loved us, but only from the fulness of love that dwelt in himself ; we deserved nothing but hell, but he had bestowed on us a heaven of love ; it was a pardoning love, a fructifying, sancti-

fying, persevering, glorifying love ; that this love was ratified to us by the oath of JEHOVAH, and sealed to us by the blood of the Lamb ; it was love which caused him to give up his beloved Son out of his bosom, to suffer for us, that we might be blessed to all eternity. O what manner of love was this ! there could be nothing on earth brought in comparison with it. Who of us, to save our friend, would give up our darling son, our beloved *Isaac*, to be cruelly mangled and tormented ; but even could this be found, it would give us no idea of the love of God, who had given up his Son to die, not for friends, but for base rebellious sinners, who had nothing in them to engage compassion or excite pity ; this was the love he wished to be with us : “ And the communion of the Holy Ghost,” without which last blessing, we could enjoy neither of the former ; the Holy Ghost glorified Jesus, and testified of him to our hearts, in all his offices ; that he shed abroad the love of God in our hearts ; that we could have no communion with God, but through him ; by him we have fellowship with the Father, and the Son ; he is a Spirit of prayer ; he makes intercession for us. Through these particular heads, he, as usual, brought the word close to our hearts, reminding us of the apostle’s exhortation, “ examine yourselves, &c.” He set forth to us, how dreadful was our state, if we have nothing of these blessings ; that we were of all other creatures most accursed ; we could not die as a beast, insensible to happiness or misery after death, but

had immortal souls, that must either experience these blessings, or be miserable to all eternity; that we stood upon the verge of it, not knowing how soon we might be called away. He said, he could not bear to denounce curses against them the last opportunity he should have of speaking to them (and indeed, the sensibility with which he spake, was a sufficient proof of his sincerity) but that he must be faithful: how could he face them in a judgment-day, if he was guilty of their blood? He pressed the unconverted people, of all ranks, to come to Jesus for the precious blessings he had been speaking of; he told them of his confession, who stood ready with open arms to receive them; he asked what could have been done more for them than the Lord Jesus had done, he had lived for them, suffered, died for them, laid in the grave, risen and ascended for them, intercedes for them, and earnestly intreated them to forsake their sins, which could not profit them; that there was no earthly comfort or pleasure that had not a bitter mixed in the cup, and begged they might not be preferred before Christ. He then spoke so delightfully to the mourners in *Zion*, who wished to experience these blessings, that I would give the world to remember every word; but though to this moment I feel it to my very heart, I cannot digest it in my head as I could wish. He asked them, what kept them from coming by faith, to drink out of the amazing ocean of *rich, free, sovereign* grace, when they were so lovingly invited: "Ho! every one

that thirsteth, &c." Did they say they were unworthy? Jesus received the unworthy. Were they afraid because of their sins? Jesus was the sinner's friend. O! but they had nothing to recommend them, they were quite empty; in him all fulness dwelt, and he never sent any empty away. Were they afraid because they had no faith? faith was Jesus's gift, and he never refused any that asked. Were they afraid of death? Jesus would stand by them in that trying hour, for he had swallowed up death in victory. Were they afraid of indwelling sin? Jesus would make them *more* than conquerors over their enemies. Were they afraid of plunging into eternity? angels would carry them into *Abraham's* bosom. Were they afraid of judgment? Jesus had stood in their place, and borne their judgment for them. He remarked, that the apostle wished these blessings might be conferred *on all*, without partiality to any of superior gifts or attainments, but to the meanest and weakest of all Christ's members. He then spoke most sweetly upon the word *Amen*, so let it be; praying, that God might ratify the blessing which he so kindly pronounced over us; that we might enjoy the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, more particularly in our solemn meetings from time to time in that place; that we might be blessed in our going out, and in our coming in. He again earnestly entreated our prayers for himself, that he might have a safe voyage, that God would manifest himself a God of the seas as well

as of the dry land ; that the Lord would give him all the souls that were in the ship, that he would land him safe on the *American* shore, and prepare the hearts of the people to receive him. He prayed to God most fervently and affectionately for us all, particularly for the managers of the Chapel, and for Lady *Huntingdon*, that the Lord would bless the work in her hands, and preserve her long among us, as an ornament to her profession, and an honour to the land ; *Amen*, so be it. My heart replies to every particular of his prayer ; but I must join with it my prayer to God, that the Lord may return it a thousand thousand fold into his own bosom ; may his cup run over with every blessing he prayed for on our behalf ! To every trouble that may arise in his own heart to disturb it, may the Lord Jesus say, “ Peace, be still,” as well as to the stormy wind and tempest ! He prayed that our hearts might be kept near the Lord, and that we might enjoy much of his presence. Oh ! may God fulfil his promise, and come unto him, and *make his abode with him*, not only for a season, but may his heart be the *constant residence* of the *Triune* God ! With such a glorious companion as this, I will defy the world and the devil to disturb his peace and joy. I will therefore now leave him, and conclude this long letter : yet notwithstanding its present length, I must take leave to adorn it with these sweet verses of Mr. *Shirley*’s.

On

On the MISSION to AMERICA, 1772.

I.

GO, destin'd vessel; heavenly freighted, go;
For lo! the LORD's ambassadors are there;
Faith sits at helm, and Hope attends the prow,
Whilst thousands swell the sail with balmy
prayer.

II.

JESUS thy guardian walks the briny wave,
Or on the whirlwind rides, or rules the storm:
His eye regards thee, vigilant to save,
Tho' danger varies its terrific form.

III.

Black gathering tempests, aw'd by his command,
Their hideous roar in lowly murmurs cease:
Whilst o'er the monstrous surge he waves his hand,
Or spreads the silky mantle of his *Peace*.

IV.

The Lord of elements is Lord of men:
He stills the menace of the hostile mind:
His servants soon as the glad port they gain,
In hearts prepar'd shall friendly welcome find.

Lo!

V.

Lo ! *India's* tawny sons incline the ear;
And pause attentive to the sacred word :
Heralds of GOD your embassy declare ;
And win obedient nations to the LORD.

VI.

Proclaim the *Cross*, his banner lifted high,
And bid a guilty world find refuge there :
So shall the praise of myriads rend the sky,
And heaven and earth the mighty blessings share.

VII.

Gleams the glad morn ? Arise, O KING of Kings,
Assume, exert thine universal sway ;
Till earth subdu'd, its willing tribute brings,
And distant regions chearfully obey.

VIII.

Then big with conquest, bring thy glories down ;
Let those that love thy name thy person view :
Friends of thy cross, they soon shall share thy
crown,
In peaceful rest, with bliss for ever new.

I am, &c.



9. Let us

11. That is friends of
publicans and sinners

1. Who is the great enemy
as great power to the Father

2. What has he done for you

3. How doth he manifest
his love to you

in the world



17. John 2. 1. All that the

Father will give him

2. Christ to be in Charge all

the Father gives him

3. I will that they also whom

he has given me I will that

they may behold